5: Dorsey & Murie E, I-5 (1903-1907) 1940
NQ18 Pawnee NQ18

854 as rapidly as they were shed, just underneath the ground within the
856 lodge on the south side, and to say to a tooth as they buried it:
"Make my other teeth grow quickly."

861
855 The early training of the child was largely in the hands of the
[603] grandmothers, who took it upon themselves to give instruction in
[603] tribal and family ethics. They assumed the right to enforce their
[86?] injunctions and commands by blows or by the use of the whip, and it is claimed that in former times, before the Skidi had been modified through contact with white men, the rearing of children was very strict and they were often scolded and severely punished by the father, mother, or grandparents. Aside from the deference young children were supposed to pay adults, they were taught to show respect for their parents by not molesting them, to remain silent when older people were talking, to refrain from approaching too closely the altar in the earth lodge, and carefully to avoid making a disturbance about the scenes of ceremonies. During this period
867 an older sister might assist in correcting the child. As a boy grew
868 older he was given technical instruction by his grandfathers in the making of bows and arrows, in the playing of games, etc. Girls
[603] were taught by their grandmothers to prepare food, to dress hides, and to do the work which fell to the lot of women. This early training was often supplemented by the telling of myths containing some moral precept. For example, the child was told not to steal, the point being especially illustrated by the tale of the boy who stole his sister's seed corn, and, because he grew angry for being scolded, turned into an eagle. This particular story also has reference to the respect and affection with which siblings were taught to regard one another. Brotherly love was specially emphasized. Boys were told that in later years they should love their brothers even more than their wives, for there is a well-known saying among the Skidi
[765] that at a man's death his brother will mutilate himself with grief and his sister cut her hair and mourn sincerely, but his wife will simulate tears by spitting in her hands, while she peeps through her fingers looking for another husband. [Also stated elsewhere as: "Brother and sister will mutilate themselves, but your wife will never throw a piece of her vulva in your grave."] Love and respect of parents were also emphasized as something to be maintained throughout life and never neglected, for the duties of parents to children and children to parents never ended.

855 Although the training of children was primarily under the immediate direction of the parents and grandparents, certain other

10: Smith M-5 (1851) 1852
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462 562 pare the fields for cultivation with their hoes, plant the corn, weed it, and finally, when ripe, gather it in; and take care of the horses of their lords, when not used by them.

462 562 342 The most difficult labor, however, that falls to their lot, is the erecting of their lodges. As the upper village had been burnt by their enemies during their absence, the labor of rebuilding of course devolved upon the poor women, and in the course of about two months, when we visited them, they had completed nearly 150 lodges. When we observed, that the nearest timber to the site of the village was two or three miles off, and that they have [482] no beasts of burden, but that all the building material, much of which is very heavy, was carried so great a distance on the shoulders of the women, it seemed almost incredible to us. We noticed even girls of 12 or 14 years bearing baskets on their backs, filled with wet turf, to cover or repair their lodges, which must have been very heavy. Thus early the females are trained to [868] carry burdens, (either at home, or while travelling,) which inures them to hardships, but at the same time deforms them, rendering them low and bent in stature, and pitiable objects to the beholder. While the men, trained to no work whatever, are erect, tall, and [142] well-proportioned in their form, and almost feminine in their features, the women are short and low, with stooping gait, downcast looks, harsh features, and hair dishevelled; and dirty, ragged, and 000 filthy in their appearance. Such is a picture of heathenism! Have we not cause to be grateful for the benign influence of the gospel upon our land, so that we are elevated far above such a miserable state of heathenism? Unto the Lord be all the praise!

462 562 Though it is generally a feature among heathen nations, that it is considered a shame for the men to labor, while all the work devolves upon the females, still the Pawnees seem not altogether indisposed to be instructed. Mr. Sharpee, who has been acquainted with them and other Indians in these parts for nearly 20 years, told us, that the Pawnee men were unlike those of other tribes, since they were willing to lay hold of a plough, or any other farming utensil, and only the instruction was wanting to make them industrious. Mr. Allis too, who has been acquainted with them for the last 20 years, and has lived among them a great portion of this period, informed us, that when the missionaries were formerly living among them, several of the Pawnees had already commenced the use of the plough. The good beginning was, however, interrupted by their missionaries having to leave them.

291 Dress.—The dress of the men consists in nothing but a small piece of cloth, fastened around their middle. This, we observed, was generally the only covering they had on, when in their lodges. When abroad, they had a buffalo robe or blanket wrapped around them. The females are more decently clothed than the men

14: Weltfish E-4, 5 (1928-1936, 1954) 1965
(1867) NQ18 Pawnee NQ18

3. *aristit kustiwu*	Of my own accord I will go (to you)	539 831
4. *wirakukuwatu*	when I am lonesome.	
5. *hiru hira hai ira'*	(Sung syllables)	

A woman sings:

1. *ha ku abaku* (repeat 3 times)	See! There he is sitting,
2. *tisiratuutara* (ha i)	this is the one I did it with.

Another woman's song:

1. *taku hiru kuu iia'*	Someone here I wish he were coming.
2. *titaku hewa hiru kuu iia*	Right here again here I wish he were coming.

And finally, the nostalgia of a man:

1. *atsiksu tatuuta*	My thoughts are
2. *tiki rarux kusaru*	upon the other bed.

Friendships among women were much more limited than among men, as there was little opportunity to form them. Women were closely confined to the home base from an early age and spent a great deal of their life there. While the boys were quite small, boys and girls played in groups in the village but when the boy was ten or twelve he began to go to pasture with the horses and thus separated himself from the girls who were more closely attached to their mothers at this time and were taking the first steps toward learning the techniques of planting and the household routines. Just before sundown, from each of the villages, people would be walking down different paths to the water about a mile away. This was an opportunity for meeting. Little girls when going for water would stop each other and talk. The first overtures in courtship were often made here. Once the girl was married at about fifteen, she no longer had time for her girl friends. The mature woman was so preoccupied with all the work she had to do that she had no time at all for such activities. Women addicted to gambling formed a group apart in a sense, but their association was not so much in the nature of friendship as a common "affliction." Old ladies were a little more free to develop "cronies." John B. Dunbar (1881, p. 740), missionary to the Tsawi Band 1835–1836 and 1846–1847, describes the Pawnee woman at work in the following words:

572 562 857 868 512 [521] [584] 462 885 [582] 571 525 [997] 571 521 [997]

> They were given to assembling in little groups: while busily plying their tasks, their gossiping volubility found unrestrained freedom and was to all appearances inexhaustible. Their conversation was often quite interesting

14: Weltfish E-4, 5 (1928-1936, 1954) 1965
(1867) NQ18 Pawnee NQ18

285 476 ticated adaptation for weaving a wide twined fabric, as the normal direction for the progress of twined weaving is from left to right, the woman on the left using a motor pattern equivalent in feeling to dancing the waltz in reverse, with a view to getting a visual effect in the texture.

When the mat had been woven about one third of the way, the women, who had been kneeling in front of the lower cloth beam, now moved up and knelt on the already finished fabric to work on the rest. As the work progressed, they continued to move up on the fabric so that the working edge would be within reach.

[461] Two women could finish a mat in one day if they did nothing else. Beginning after breakfast, the weaving would be half done by noon. By a little after five in the evening, the work was complete.

285 .868 Mat weaving was a household craft and the work would not ordinarily be contracted for outside, unless a woman were learning for the first time. Then she would call in an old woman and pay her to demonstrate the technique. During the demonstration, the young woman would try her hand at it from time to time. The finished mat would be hers. The [465] teacher would receive four or five yards of calico and a layer of dried buffalo meat, or a sack of corn (about a foot high) and half a braided intestine mat.

285 592 In the household of Old Bull and Victory Call, each side took care of its own needs for mats. White Woman and Grandma would start one together, and when White Woman had to interrupt her work to prepare a meal, Old-Lady-Grieves-the-Enemy would take her place for a while, helping Grandma with the weaving. Any mats that Grandma made by herself were given to White Woman for the family. Old-Lady-Grieves-the-Enemy felt she should make at least one mat for herself and her grandson to use when they went on the hunt. No Corn also made one to take along, and, if Horse Rider was busy in the Doctor Lodge, the two old ladies would each contribute half the necessary materials, as she was too crippled to gather them for herself and under the circumstances Horse Rider was unable to get away. There was no question of compensation for this, as the old ladies felt that Horse Rider was helpful to the household at all times and No Corn also did what she could.

482 285 Carrying these mats on the march was very difficult for people with no horses. This was the case with poor people. When people noticed that they had no mats, someone would give them an old one and a man would carry it on his back with a baby perched on top and his wife would do [431] the same. The occasional woman who was too lazy to make one, was also [354] given an old mat. People who didn't have mats to put on the ground were considered poor indeed.

412 824 A brush made of stiff grass was indispensable to personal grooming. The brush was made out of Porcupine Grass or Spanish Needles (*Stipa*